

TWO
SERMONS:

THE ONE PREA-
CHED BEFORE THE
Iudges of A s s i z e at
O x f o r d.

THE OTHER TO
the V N I V E R S I T I E.

By R O B E R T H A R R I S.



L O N D O N,

Printed for I. Bartlet, and are to be sold at his Shop
in Cheap-side, at the signe of the gilded Cup. 1628.

ARMONIS

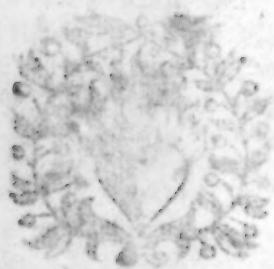
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SAINT
Paul's Exercise.

A
SERMON
PREACHED
before the Iudges of As-
ize at OXFORD.

By ROBERT HARRIS.



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SAINT
Paul's Exercise

SERMON
PREACHED

By Robert Harris



LONDON:
Printed for A. Miller, and sold by John
Watts, in Pall-mall, 1718.



To the R E A D E R.

I Have been long pressed to contriue many Sermons (of Conscience) into one discourse, and to annex thereto some Cases for an Essay. I haue thought a little of the motion; but finding my selfe partly preuented by my betters, partly intercepted by more pressing occasions, I giue vp; onely thus farre I haue yeilded, namely, Tbat my rude notes should bee scanned; and in case they shall be deemed of any vse, then to bee published vntranscribed. Some of them haue passed (it seemes) the censure, and are now vnder view; touching which, vnderstand thus much; First, that these two elder were preached in the Vniuersity, and addressed to the then Auditory and occasion. Secondly, that I haue vnderhand, (vpon the same and other texts) other Sermons, which (haply) may more comply with
thine

To the Reader.

thyne estate and temper, if so, it is at thy liberty to leaue these, and to write those, where in I shall haply expresse more fully what in the Aſſize Sermon time and importunity made mee forbear. Thirdly, that I haue no conueniency of writing much at home, or of seeing any thing printed abroad, and therefore if things be not all out to thy mind, diuide the blame betwixt the Printer and importunity. I haue no more to say but this; Compare Iudas and Paul together, marke the ones misery, the others confidence, and accordingly make thy conclusion.

Thine in Christ,

R. HARRIS



TO
THE RIGHT WOR-

shipfull Sir THOMAS CREW,
&c. *All happineſſe.*

SIR:



En, that can ſpeake, would
heare much in few. It is not
much that I can doe this
way, and therefore it is but
little that I will ſay. Only to three *Quæ-*
rees (*viz.*) why (of many) theſe Sermons
were thus, Firſt, Preached: Secondly,
Printed: Thirdly, Dedicated? I anſwer
To the firſt thus: As in Feaſts, ſo in Ser-
mons we reſpect the company, not our
ſelves. Theſe two were preached in *A-*
thens, and there Saint *Paul* (whoſe Rule
in theſe middle things is *Omnia omnibus*)
ſomewhat varies his ſtile, and ſpeakes
thicke, *Act.* 17.

1 Cor. 9. 22. &
10. 33.

To the ſecond thus: theſe were moſt and
firſt deſired, and we carry Sermons to the
preſſe, as ſervants bring drink to the table,
only when it is called for.

To the third thus: Firſt, for my owne
priuate, I owe very much to your loue,
A 3 for

A cuius latere nun-
quam diſceſſi quin,
&c.

The Epistle Dedicatory.

for many most kinde fauours, most faithfull counsels, most fruitfull instructions. Secondly, I am willing to pay what I am able, and to commend the rest to the prayers of my Executors and Assignes. And secondly for the publike, not only I, but all the Churches giue you thanks, partly for releeuing so many poore members and bowels, partly for adorning Religion with reall performances, whilst others talk, and with attending the maine, whilst too many languish in liuelesse disputes. Goe on (Good Sir) you are in a good way, and you serue a good Master. I know not whom the Lord hath blessed beyond your selfe, in person, condition, profession, relation, succession, euery way: should not you be very thankfull, who should? Now the Lord giue you to abound yet and yet, more and more, as *Paul* speakes: and he grant, that in these last & worst daies (as *Bernard* yokes them) we all may keepe our faith, truth, innocency, conscience, and the rest of our garments cleane & close about vs. *Amen*

Philip. 1. 9.
In hac ultinia &
pessima temporibus, &c.

Reuel. 16. 15.

From my Study, Decemb. 20.

Your Worships much bounden,

ROBERT HARRIS

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SAINT
Paul's Exercise.

A
SERMON
PREACHED
before the Iudges of As-
fize at OXFORD.

By ROBERT HARRIS.



LONDON.
Printed for I. Bartlet, and are to be sold
at his Shop in Cheap-side, at the signe of
the gilded Cup. 1628.

Paul's Expository

A
SERMON
PREACHED

before the Judges of the
High Court of Justice

By ROBERT HARRIS.



LONDON:
Printed for A. Smith, and are to be sold
at his Shop in Great Britain, at the sign of
the Golden Cup, 1692.



SAINT

Paul's Exercise.

A

SERMON
PREACHED

before the Iudges at

ASSIZE.

ACTS 24. 16.

*And herein doe I exercise my selfe, to haue
alwaies a conscience, void of offence, to-
ward God, and toward men.*



IN this Chapter we haue a very
great triall: the sitting is at one
of the *Cæsarees*; the Iudge,
(vnder *Claudius*) *Felix*; the Em-
perors Aduocate, *Tersullus*;
Plaintiffes, the Iewes; Defen-
dant, Saint *Paul*; the Enditement, schisme
B and

2 St. Paul's Exercise.

and heresie; the euidence, thousands of testimonies, The Defendant is now vpon his answer, who hauing mard the Lawyers set starcht speech, tenders the Iudge an abridgment of his faith before, of his life here.

And here (for time denies discourse) is considerable an act, termed, *Exercise*: the subject of it, *Pauls selfe*: the obiekt of it, *Pauls conscience*: the end of it, *void of offence*, and that *at all times*, in all points; *towards God*, in the first; *towards man*, in the second table.

^a So Melancthus
of Diogenes
his Tragedie.
Plut.

In the Attornies speech you cannot ^a see matter for words; in Saint *Pauls*, scarce words for matter: every terme is stuff if wee had time; but generals once obserued, particulars shall be saluted as we passe.

^b *Y. Casaubon* in
Sueton. l. 2.

Thus much you already see, that there is no cause so bad, but some will plead it; no man so good, but some will slander him; no case so cleere, but some will question it; no thing so false, but some will sweare it. Iudges then had neede to doe as ^b their ancients did; first sacrifice, then sentence, and to be as *David* was, wise like an Angell of God.

Doct.

I Propound.

Thus the Context; for the Text, this abridgment must yet bee abridged, and all shut vp in this one conclusion: Every man must chiefly looke to this, that his conscience bee not offended: men, be they pleased or not pleased, conscience must not bee displeased. This is the maine: and for our briefer dispatch of this point,
this

St. Paul's Exercise. 5

this order will be taken; First, the termes must bee vnfolded; next, the proposition confirmed, and then applied.

My comming hither was to satisfie others, not my selfe; being come, my care shall bee, to satisfie my selfe (in point of conscience) not others: for the wise, I am secure in their loues; for the Countrey, I am much grieued that I haue not learning enough to bee plaine enough, in that explication which we now set vpon.

In Saint Pauls Action, and our Proposition, three things come to be considered; The Subject, Obiect, End. 2 Expounded.

For the first, no more but this; Wee inferre from Pauls exercise, each mans duty: because this *quatenus*, and respect of this reaches to all. It is true, he was a Preacher, but hee is not now considered as a Preacher, but as a man; and in my Text, his life is mentioned, not his faith, or function.

For the second, it is (*Conscience*) a word of great latitude and infinite dispute. It is taken sometime properly, sometime generally; if we will speake distinctly of it, wee must finde out its nature, place, office, (so we purposely terme the genus, subiect, and finall cause of conscience) which by order must concur to its definition.

I For the first, I take Conscience to bee both a faculty, and a distinct facultie too of the soule: the * Schooles reiect that, others this; c V. Aquin. in sum. & in quest. disputat. but besides reason, the written Word bends most

1 Tim. 15.

most that way: 1 *Tim.* 1. it is distinguished from the will: *Titus* the 1. *vers.* 15. from the minde: and if we marke it, Conscience is so farre from being one of both, or both in one, as that there is betweene them, first a ieaousie, then an open faction: the other powers of the soule, taking Conscience to be but a spie, doe what they can, first to hide themselves from it, next to deceiue it, after to oppose it, and lastly, to depose it; Conscience (on the other side) laboureth to hold it owne, and (till it be blinded, or bribed) proceeds in its office, in despight of all oppositions, it cites all the powers of nature, sits vpon them, examines, witnesseth, iudges, executes: hereof come those *abjeques*, selfe conferences, or reasonings, as *Paul* termes them; thence those mutuall Apologies, and exceptions amongst themselves, when conscience sits. *Romanes* 2. I know the words are otherwise caried: but (*justitiam*) will hardly brooke any other bias that is set vpon them.

Rom. 2.

2

For the second; the common subiect of Conscience, is the reasonable soule: there is some shadow of this in a beast, as there is of reason, but it is a shadow. The proper seat is (I thinke) the highest part thereof; it is vsually referred (you know) to the practicall vnderstanding, because it is busied about actions, and driues all its workes to issue by discourse. But as that ground is too weake (for neither is euery discourse conscience, nor euery act of conscience

St. Paul's Exercise.

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ence a discourse) so is that roome too straight: wee had rather therefore place conscience somewhat higher, vnder God, but ouer all in man, distinct from other faculties, yet still sheathed in the body (as *Daniel* speakes of the whole spirit) and (as I thinke) is that which *Origen* meant by his *Pedagogus*, and others by their *Gemius*. Dan. 7.

The third thing is its end and office; tis set in man to make knowen to man, in what termes he stands with God, thence its name; therefore fitly tearmed, the soules glasse, the vnderstandings light. 3

Conscience therefore is a prime faculty of *Damas.* the reasonable soule, there set to giue notice of its spirituall estate, in what termes it stands with God. Vnderstand me thus; The soule (I suppose) is rankt into three parts; and those into as many courts and offices: the sensitiue part hath its court of Common pleas; the intellectuall, of the Kings Bench; the spirituall (so to speake) a Chancery; in this court all causes are handled, but still with speciall reference to God: here sits the Conscience as Lord Chancellor, the *Syncretists* as master of the Roles: to this court all the powers of man owe and pay seruice, till the Iudge be either willingly feed, or vnwillingly resisted. And this of conscience, strictly taken.

Now secondly, 'tis taken sometime more generally, sometime for the whole court and proceedings of conscience, by the fathers: sometime for the whole soule of man, either stooping

*V. Heming, de
legatur.*

to conscience, or reflecting vpon it selfe: so the Hebrews euer; you neuer find that terme (*Conscience*) with them, but (*heart, spirit.*) So *Iohn* (who most aboundes with Hebraismes) *If our heart condemne, or condemne vs not.* Thus here the word may be vsed, though not necessarily, & (to speak popularly) *Pauls* heart, soule, conscience shal be the same thing. And thus of the second terme.

The third followeth (*without offence*) it is the conscience that carries the soule, as the foot the body, through all waies and weather: therefore Saint *Paul* would be as chary of this, as the travellers of that; Conscience should not be offended, lest it should offend. Conscience, as the foot (for that is the allusion) is then offended, when the welfare of it is impeached; the welfare of it stands in its fit constitution, and working, or managing of its proper actions: which as *Paul* deliuers them, are;

- 1 Knowing.
- 2 Witnessing.
- 3 Comforting.

And now (accidentally) since the fall, accusing and tormenting. And for its constitution, it stands in cleerenesse, tendernesse, quietnesse, and when it is either so blinded or dazeled, seared, lamed, that it cannot doe its office, then it is said to be offended.

The degrees and meanes of this offence may not (for haste) be here inserted; as time will giue leaue, wee will touch vpon some anon: in the
meane

St. Paul's *Exercise*. 7

meane we now put together, what all this while we haue bin spelling, and resume our point, thus explained.

Euery Christian must be carefully watchfull, that his soule, spirit, or conscience bee no way grieued by sinnes. And this for explication: for the time, enough; for the thing, too little.

Now follows the prooffe, and that is most easie: First, from Precept; Aboue all keepings, keepe thy heart, saith *Salomon*, *Prou. 4. 23*. Next, from Example; wee haue a cloud of witnesses, Prophets, Apostles, Martyres, who would hazard themselues vpon the angry Seas, Lyons, Flames, rather then vpon a displeased conscience. Thirdly, from Reason; First, for Gods cause we should make much of conscience, that being his officer, and therein standing the chiefest of his image, and mans excellency: the perfection of man is his knowledge; the perfection of knowledge, is * the knowledge therof, which * *1 King. 1. 44.* is conscience. Secondly, for our peace sake, conscience being (as *Aulus* often) like a wife, the best of comforts, if good: the worst of naughts, if bad: for first, deale friendly with conscience, and it proues the best of friends, next God; first, the truest, that will neuer flatter, but make thee know thy selfe; secondly, the surest, that will neuer start, it lies with thee, it sits with thee, it rides with thee, it sleeps with thee, it wakes with thee, it walkes with thee, in euery place, beyond all times. Thirdly, it is the sweetest friend in the world:

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world: if naturall cheerefulnesse bee so good a house keeper to a good man, that it feasts daily (as *Salomon* saith) O then what be the bankets of conscience, sanctified and purified? what ioyes those which will carry a man about

*Quasi volitive
de facit rectis
Consc. Chrys. de
mez. etc. Tom. 5.*

ground, & make him forget the best of natures comforts? what comforts those which will make one sing vnder the whip, in the stocks, at the stake in despight of the fire? what the strength of conscience, that can sooner tire the Tyrant than the Martyr? and can carry weake strength (as weake as water, as it were) in triumph through a world of bonds, rods, swords, racks, wheelles, flames, strappadoes, and whatsoever else? These ioyes be impregnable and vnspeakable indeed, this peace is vnconceivable, this friend vnmatchable; and shall such a one, so true, so fast, so good, bee sleighted or offended?

Secondly, offend conscience, and it will proue as the inmost, so the vtmost enemy. First, vnauoidable, doe what thou canst thou canst not shake it off; when thou goest, it goes; when thou sleepest, it runnes; still it cries and raises the countrey against thee, it meets thee in the darke, and makes thee leape; it meets thee in the day, and makes thee quake; it meets thee in thy dreames, and makes thee start; in euery corner, and makes thee thinke euery bush to bee a man, euery man a deuill, euery deuill a messenger sent to carry thee quicke to hell: thou comest to thy chamber, there conscience frights thee; thou

*P. Pausan. in
Plut. de sera
vind. et Flac-
cium in Philo-
ludes.*

St. Paul's Exercise.

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thou comdest to the field, there it turnes thee; thou turnest againe, it crosses the way vpon thee againe; thou turnest, it turnes; thou criest, it cries; thou darest not call, if thou didst, conscience feares not company.

Secondly, vn sufferable, it strips one of all comforts at one time: if a sicke stomacke will make one weary of chaires, beds, meats, drinks, friends, all, Oh what will a sick conscience doe?

Next, it puts one to intolerable paines, it racks the memory, and makes it run backward twenty yeeres, as *Iosephs* brethren, and *Aristocrates* in *Plutarch*, yea, it twinges for sinnes of youth, as *Iob* complains, it racks the vnderstanding, and carries it forward beyond the graue, and makes it feele the very bitternesse of death and hell, before it sees them; it racks the phantasie, and makes it see ghosts in men, Lyons in children, as it is storied of some, it troubles the eye, and makes a murdering *Theodericke* see the face of a man in the mouth of a Fish: it troubles the eare, and makes a *Beffus* heare the cry of murder in the chattering of birds: it racks all the senses quite out of ioynt, and makes a *Saunders* runne ouer Irish mountaines out of his wits: In short, it so oppresses, that it causes the sweating soule to cry with *David*, O my bones are broken; and with *Moses*, Who knowes the power of thy wrath? And to ioyne with *Salomon*, A wounded conscience who can beare? what man? what Angell? who vnder Christ?

V. Aug. de catechi. rudibus.

De sera vindicta.

Procopius de bello Gothico. l. 1. Plin. ubi supra.

V. Infit. Britan.

Psal. 51.

Psal. 90.

Prou. 18.

C

Nay,

Nay, this stroke vpon the soule (separate from all sin) drew from the LORD of life those sad cries, *My God my God, why hast thou forsaken me?* That which thousand taunts, ten thousand racks could not haue done, this one alone apprehended, and felt, wrested from him: and shall such a thing as this, so neere, so great a neighbour be offended?

Vses.

Wee haue done with proofes, wee now apply. Wherein first, shall we chide or weepe, to see the wickednesse of these times, and the infinite distance twixt *Paul* and vs? O *Paul*, thou art almost alone; thou studiedst conscience, wee of this age craft: thou didst gage thine owne, wee other mens: thy care was to please conscience, wee the times: thine to walk euently before God and man, ours to serue our selues on both: thou euery where wast for conscience, wee almost nowhere: thou wouldst see conscience take no wrong, now wit out-reasons it, wealth out-faces it, money out-buies it, might ouer-matches it, all vnder-value it.

Its a wonderfull thing, that so rich a Pearle should bee so cheape, so rare a thing, so commonly sold: surely markets are wondrous dead for conscience, euery man is readier to sell than to buy, and to put off vpon any rates; for six-pence a man will lye, for six-pence he will steale, for six-pence hee will sweare: yea, in some causes and Hals you may haue twelue consciences for one dinner. O Conscience, keepe not
silence

St Paul's Exercise.

II

silence at this, know thy place, doe thy office; cry, now thou art among Schollers, Tradesmen, Iurers, Lawyers, Patrons, Landlords, Iudges; cry against those houses which discommon thee, against those shops which sell thee, those Patrons which keepe out thee, those Pleaders which purse thee, those Iurers which stretch and racke thee, those Iudges that disgrace and hang thee.

If any of any sort named be now within kenning, thou knowest him, goe, attach him, shake him, binde him ouer to Christs Assizes; if not, yet send word by these to such a one, that thou wilt haue him aliue or dead before thy master. As for those which doubt of Conscience, as the Cymmerians did of the Sun, & scorne all religion as if it were but superstition, arise, O conscience, vpon them, thunder, lighten, flash flames, and whole hells into their eyes and hearts, till they cry, O Conscience, hold thy hand.

As for you present, be intreated to two things; First, talke with your hearts alone, and in case conscience be angry with you once, agree, else neuer safe; nor field, nor towne, nor bed, nor board, nor life, nor death, nor depth, nor graue can render you secure.

2 vsē.
I

Conscience speakes not still indeed, but still it writes, and when it sees its time, twill read its bills; *Item*, such a time a lye, from such a man a bribe, with such a one adultery, &c. O preuent these reckonings thus; First, confesse thy debts, thy

thy sinne, and reuerse thine owne doings, with some Martyrs. Secondly, sprinkle the blood of Christ vpon thy Conscience, hide thy sinne in his wounds, the onely place exempt from this Officer.

Obiect.

Absol.

*V. Greg. in Exe.
hom. 9.*

O but my debts sinke me.

O but if Christ be thy Surety, he can pay more than thou canst owe. O but I dare not see his face, Conscience doth so cry. Ay but the blood of Christ speaks better than the blood of *Abel*: that cries, The blood of a Brother is shed, Vengeance: Christs, The blood of a Sauiour is shed, Pardon. O but you little thinke how monstrous my sinnes bee. Yea, but I know that if wee confesse with broken hearts, the blood of Christ shall cleanse from all sinne, and calme the Conscience, as *Jonah* did the Seas.

*1 Ioh. 1.
V. Cypria. de
san. dom.*

2

Secondly, be of *Pauls* minde; First, set conscience at a high price, consider what it will bee worth in the day of trouble, of death, of iudgement; weigh what the price of Conscience would be in hell, if men might buy their peace, and thereafter rate it; and resolute to beg, starue, burne, dye ouer a thousand deaths to saue Consciences life.

Next, vse *Pauls* meanes, looke to God, and man. For God; First (with *Paul*) wee must beleue what is written; Faith and Conscience are embarked in the same ship, *1 Tim. 1. 5. & 3. 9.* Heresie is a selfe condemning sinne. Secondly, wee must profess what is beleued; conceale-
ments

St. Paul's Exercise.

13

ments and æquiuocations before a Iudge, will shake for the time, a *Bilney* or *Cranmer*; but will make a *Spyra* or *Hoffme* to roare. Thirdly, wee must practise whats professed, conscience cannot abide either halting, or halting.

V. Preface to
Diastuo his
story.

Secondly, for man; If we haue giuen our voice or hand against the innocent (with Saint *Paul*) wee must retract it, and though we haue wronged a Martyr (as he Saint *Stephen*) repentance will procure a pardon. Secondly, hereafter, our life (with his) must be, first, faire; secondly, fruitfull: and when wee thus procure things honest before God and man, man cannot, conscience must not, God will not once condemnevs. This the generall.

Now we haue some speciall errands yet to deliuer; First, to you of lower ranke; Doe you stand in the face of iudgment this day, with *Pauls* conscience. In priuate, you would seeme sicke of the Countrey; you sigh at miscariages, that the common horse is no better saddled: make good these priuate whisperings by publik verdicts and endirements, else I shall hold you slanderers. You know your charge: is any thing amisse in waies, fields, townes, tenants, landlords, Recusants, officers of any sort? now speake, now commence it, spare none. What? Shall I endite my friend? No, nor foe neither, vnlesse conscience binde thee; if, present him what euer he be: What, a neighbour? a neighbour, a kinsman? a kinsman, a Iustice? a Iustice,

3 We.

Zeno in Plut. of
bashfulness.

Demosth.

Plut. ubi supra.

my Landlord? thy Landlord. Nay, Ile rather
lose my Issues. O baseness, what said the hea-
then to such a dastard? Is not hee afraid to ap-
peare in a bad cause? and fearest thou in a good?
And againe, if thou thus feare a lampe, how
wilt thou stand before the Sun? Ay, but I dwell
in his house: What then? resolute as the Canta-
brians to *Augustus*, Though my house & land be
yours, yet whilst I breathe, I will be none but mine
owne, and Gods. But I cannot liue without him;
but thou canst dye without him: and tis better to
dye a thousand deaths, than to stab one Consci-
ence. No more to you, but *Eliab's* farewell to *Na-
man*, who had the like thorn in his foot; what e-
uer becomes of your places, or estates, so walke,
so goe, as may be for your peace: for so I thinke
the words may truly be read, the original hauing
Not: though these I grant be oft confounded.

Next, to you of higher ranke I haue a dou-
ble suit; First, that you will haue some mercy
on other mens consciences; next, on your owne.

For the first, my meaning is, not to plead for
the conscience of any, either Familist, or Separ-
atist, least of all for *Hanno's* faction, which wil not
bee tamed, I meane the Papists, these cry out
(I know) of money-lawes, of bloody-lawes,
bloody Iudges, bloody Preachers, bloody pro-
ceedings against poore consciences. But what (I
wonder) hath ignorance, idolatry, wilfulness,
treachery to doe with Conscience? Had I time,
I thinke I could proue, that Popery hath bene
the

V. Epistle of
English perfec-
tions.

the forest enemy that euer conscience met with-
all in the Christian world: whether doctrines, or
dispensations, or medicines, or practises be con-
sidered. But howsoeuer, an erroneous consci-
ence euer bindes: So *Bellarmino* deliues it as an
axiom, but better Schollers than *Bellarmino* will
not bee so generall, so confident; they distin-
guish, and indeed, needs must; I cannot now
dispute: for our purpose this may suffice.

First, ignorance is not conscience, which euer
implies science.

Secondly, Conscience hath no power to bind
of it selfe, but what it deriues from some word;
and where the word binds mee (for the pur-
pose) to come to Church, Conscience cannot
binde to the contrary.

Thirdly, there is no word that makes consci-
ence the rule of faith, and life simply, but as it
is well informed. It is somewhat thats said in
the Schooles, an erroneous conscience may suf-
fice to sinne, but not to vertue: and well it may
be, that it may entangle like a common Batret-
tor, but in proper speech it cannot binde, espe-
cially when a third way lies open, and wilfulnesse
will not take it, as it is in some Recusants. Tou-
ching these I wish they might bee first privately
conuinced; next, publikely compelled, *ad media*
fidei; & so leauing them, I come to those of whō
I was speaking amongst our selues. There bee of
Pauls faith, who haue not *Pauls* conscience; some
so wicked, that for a need theile swear that their
friend or foe was at Rome, and *Interamna*, both
at

V. Aug. epist.
50.

cic. pro Milone.

Sueton. l. 6.

Throgmor. in
Euuard's Bri-
tanuokom.

at once : some so weake, that for a great *Clandi-
m* theil first dreame, and then sweare their
dreames be true. Of these (if knowen) the one
fort would be affrighted from an oath, the other
heartened to performances. Let it bee Anti-
christis sinne, to sit euen in this walking temple
also (Conscience) and so to terrifiemen, that
they dare not liue, nay die (as it is said of one)
without leaue: doe not any of you menace be-
fore hand, or frowne after, when a Iurer, wit-
nesse, Constable, officer, hath said or done but
conscience: if hee doe, conscience marke him,
frowne vpon him, pursue him as fiercely, as hee
doth his poore brother cruelly.

Lastly (with *S. Paul*) be fauourable to your own
consciences. And here, as you must keepe the
Philosophers diet: to fast from sinne; so chiefly
from these three; first, from sinning against your
places of trust: secondly, against your oaths ta-
ken: thirdly, against humanity, especially a mul-
titude: all which being against the lawes of the
land, of nations, of nature, of God, cannot
chuse but be most wrongful to conscience. And
here is that which toucheth all our freeholds: I
wil begin at home, lest I seeme partiall. *1 Tutors*,
you haue a great charge, and withall a great ad-
uantage, a whole parish, lordship, countrey, di-
oesse contracted into a few youths; keepe a
good conscience towards God and man in dis-
charging your trust, and sitting your charge for
both.

Secondly,

Secondly, we in the *Ministry* are in places of trust, the Gospell is committed to vs, as to S. Paul; O happy wee, if wee can say after him, We preach not as pleasing men, but God which tries the heart: wee are men of conscience, let conscience rule and master vs; haue we charges when they pay for their diet after a hundred a yeere, let Conscience tell vs, that fīue a yeere in conscience will bee too little. Are wee in the Pulpit? bring Conscience thither, and lose it not there; let Conscience choose the Text, pen the Sermon; and if (with *Chrysostome*) wee haue once been carried with applause, now let vs delight in their repenting, and our owne conscience.

Thirdly, *Patrons*, you are farre entrusted with the Churches goods, her portion lies in your hands; Landlords ye bee, but not Churchlords; you are but executors, nay seoffees only in trust; if you must haue a fee for paying a due legacy, it is not an apocryphall competency that will stop conscience mouth: Be not deceiued (saith Saint Paul) in this case, God is not mocked; mens soules were bought with blood, they will not be sold better cheape: let not the price of blood come into your common treasury; set not soules and schollars on crying, we cannot liue for want of teaching, nor wee teach for want of liuing, this will not proue comfort one day.

Fourthly, *Lieutenants*, you bee in places of trust, turne Theaters into Artillery yards with

D

Pyrrhus,

Pyrrhus, and when you muster, make not *Joabs* muster, by halves.

Fistly, as for you much reuerenced and honoured *Fathers*, *Sheriffes*, *Iustices*, *Iudges*, besides trust, you haue taken an oath for the common good; if euer (as I trust euer) you make conscience of any thing, you will of an oath; good *Fathers*, make conscience *Porter* at all your gates, let none come in or out without this *Porters* leaue: let Conscience lead you thorow all chambers to the hall; and tell you, these roomes were built, these commons ordained, these places giuen to the poore, to the honest, to the learned, not to sonnes of worship, of honour, not: I know you are importuned with letters, but would you send Conscience to the Court with a supplication, I doubt not but that you should receiue that order that *Antiochus* once made, That if Letters came from him or his Nobles, to the preiudice of the Common good, his subjects should pocket them as vnwittingly written.

Phil. in Apocryph. saith it was *Antigonus*.

6 As for you that now are, and others that hereafter shall be *Sheriffes*, I beseech you know your place, your oath; looke to vnder-officers that they abuse not poore men with exactions, and executions; the countrey with taleffes and other exorbitances; look to yonder Castle (your charge for the time) see what order is there kept, which corrupts (if same lye not) more than corrects: looke vpon those poore soules, which vniually

St. Paul's Exercise. 19

ally be as vnfit to dye as to liue, for want of Instruction; and let Conscience perswade you to take some publike and settled course for them amongst your selues.

Seuenthly, and touching you (much honoured *Iustices* and *Gentlemen*) no more but so, till I come to a Iudges duty; you are sworne men, I beseech you peruse your oath: and if you heed not a *Pintarch* or a *Pliny*, which cry shame vpon those Magistrates that will sit by the fire, or bee in the field with reapers, when they should be on the bench, & cast more to end the Sessions, than to amend faults; yet feare that double cannon which Gods word discharges vpon the negligent, Curse ye Meroth, which will not come to helpe the Lord against the mighty; and cursed bee hee that doth the worke of the Lord negligently, and with-holds the sword. Iudg. 9.
Ier. 48.

Generally, all yee that are more publike and eminent, remember you are Christians, you are men: say as good *Nehemiah* touching your poore tenants, brethren, vnderlings, they are our flesh and our brethren; if you stiffen your selues against their cries, when they lie at your foot as *Ioseph* at his brethrens, O brother *Judah*, helpe; why, brother *Leui*; why, brother *Zebulon*, all or some pittie me; know that a time shall come, when Conscience shall cry vpon you, and you vpon God, but all in vaine. Neh. 5.

Eightly, I end with you, Reuerend *Iudges*: God speakes Law by you, Conscience by vs; in both,

both, hee, and he alone must be acknowledged. Your persons I neither know, nor touch: with your Conscience my businesse is this, To mind them, that they may mind you of, first, your places, and secondly, your oaths.

For the first, your place (in summe) is very publike, and your reuerend selues must be wholly publike; you eat not your owne bread, possesse not your owne fear, swallow not your own ayre; you may not here know your owne friends, owne your owne words, thoughts, breath, but lose your selues in the common cause, as rinets their names in the maine Ocean. Particularly, the Lord honours you with these titles. First, you are termed *Shields*, your place is to stand betweene God and the people; and by timely censuring knowne sinnes, and sacrificing for vnknowne, to keepe publike plagues and the land apart; your office is to plucke the spoile out of the teeth of the mighty, as *Iob* did; and to bestride your poore brother, when hee is stricken downe. Alas, Iustice will fall in the streets, and swound at the barre, if you doe not support her; a poore man cannot be a constant Tearmer, and retaine halfe a dozen Lawyers at once: hee can buy beggery with as little cost, and lesse paines at home, and therefore heeds his people; Husband (saith the wife) father (saith the child) let all goe, let vs liue together tho wee starue together: did you but see the teares that are shed in some families at the beginning and ending of tearmes,

Nof. 4. 18.
Psal. 47.

Deut. 27.

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tearmes, by occasion of tedious suits, your hearts would bleed. Next, you are tearmed *Heires of restraint*; stand for your inheritance, *Iudg. 18.7.* and (what you may) restrain multitudes of suits, delaies in suits frowne vpon those Athenians, who will neuer heare of peace, till they bee (as he said) clothed with blacke; vpon those quarrelling Ammonites, that rake amongst the *Iudg. 11.* moths (as one speakes) for a title that was rotten three hundred years before: frowne vpon those Tertullusses, who care not what the cause bee, so the fee bee good: frowne vpon the drunkards, swearers, and other Belialists of this age, and bitches of the state; and as your place is, *Iudg. 18.* put them to shame.

Thirdly, you are called *Healers*: would God *Esa. 3.* you would go to the quicke, and heale our breaches in the causes thereof. The Countrey is sicke of superstition, idlenesse, vncleannesse, thefts, and the like: but whence the disease? that would be thought vpon: the idle is whipt, but who sets him on worke? the vncleane seruant is punished, but who pitties him for mariage? the ignorant is censured, but who teaches him? the wanderer is paid for roauing, but who puld downe his house? poore men indited for eating of sheepe, but who endites sheepe for eating of men? the law takes order for all (you will say) wee read it enacted, would we could see it executed.

Next, as you must begin at the cause, so proceed in order: heale the greatest breaches. He

name but one in the State, two in the Church; and I would you were as able, as I presume you are willing to make them vp.

V. Sir W. Ral.
flory.

The first is a decay, not of husbandry, but of husbandmen: twas once the saying, That the Husbandry and Yeomanry of England were the freest men in the world: but if all paiments and emploiments be rolled vpon them, whilst Landlords encroche & Vsurers go tole-free, the whole body will be leane, when the belly is so lanke.

For the Church there be two maiimes, which would my blood could cure. The first is, the misplacing of Church liuings: which once made improper, run too often into Papists hands, who haue wit enough to defeat law, and to present a Clerke that is blinde and poore enough. The second is the paring of other Church liuings. Men may speake their pleasure of the pride and idlenesse of the Clergie (neither of which, where either is found, shall by me be defended) but this I am sure of, by reason that now and then (it is but now and then) a peece of gold is put into my hands to giue a Scholler: some men who can be charged with neither, haue scarce any bookes in the studie, any bread in the cupboard: and (that which is worse) there is scarce a countrey Preacher that hereafter will breed his childe a Scholler; partly because he cannot, pouerty it selfe is now so deare: partly because he sees no liuing can be had without the losse of two the dearest things, liberty and conscience:
the

St. Paul's Exercise. 23

the world hath found a remedy to helpe all this: first, let them not marry: secondly, let them teach schoole. Heare O ye heauens, and blush at these answers: that which is granted (to wit, maintenance and marriage) to euery painfull Tailor, Tapster, Cobler, thats denied to Christs Ambassador, because hee is an Ambassador: he must not liue, vnlesse hee will peece two such callings together as will breake a backe of Steele.

Fourthly, you are termed *Fathers*: direct you must, correct you may, but all in loue. A heathen man could say, that mercy must be shewen to a beast in his death, much more to a man in a Christian state. Tis true, when God bids slay, tis not mercy but hypocrisie to spare; but yet mercy must bee in the heart, when iustice is in the hand, and a Iudge must smite a sinner, as *Iosua* did *Acban*, as a father his child, with a weeping eie and feeling heart.

Last'y, you are termed *gods*: God hath set you in his chaire, lent you his name; and when we come to the Hall, wee come to see and heare the Lord in you: Oh remember whose person you sustaine, so walke that you may honour him and your selues both in one. When the rude Soldiers saw the Senators at Rome sit grauely in their Robes, they held them gods: but so soone as one grew waspish, and discovered himselfe, they tooke them for men, despised, spoiled them. It will bee so with all Magistrates, so long

^{2 King. 5.}
Et passim ne sis
Deo magis miseri-
cor.

Chrysost. in act.
^{24.}
Plal. 82.

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long as they hold themselves to gravity, iustice, equity, they will bee honoured as gods; but if once they discover the feares, passions, partialities of men, they grow into contempt even with their friends, as *Tacitus* notes of *Tiberius* his flatterers: mans heart knowes not how to reuerence any thing but Gods image; where this is darkened, mens tongues and pens will be bold with the greatest. Thus the storie speakes of *Claudius*, a very moderate and painfull Iustice; but then his wife and seruants turnd him round: of *Vespasian*, a worthy Iudge, that could in iudgement forget priuate offences; but then he was too couetous: of *Alexander*, a great man, of great parts; but then a kinswoman could make him partiall: and againe, hee was still in haste; and if *Dauid* himselfe giue sentence rather running than sitting, a hundred to one he miscarries in the matter of *Mephiboseth*: yea, this wee see in *Pilate* himselfe, a man willing to haue all well, but too timorous; when once that thunderclap came, You are not *Casars* friend, downe falls the Iudge, and for the keeping of one, lost three friends, God, Conscience, and *Cesar* too. It is then a disgrace to the Iudge, not to sample his Lord; but to God himselfe an infinite dishonour, when his excellencies shall be concealed, and himselfe presented to the world, a passionate, fearefull, corrupt, vnright Iudge.

It is (you know my Lords, a great sinne to be-
ly a man in publike; but to corrupt Gods re-
cords

V. Sutor &
Dion.

Plut.

cords, to peruert his words, to make Gods mouth on the Bench to condemne the innocent, to commend the wicked, or Gods hand to act iniustice, this will make Conscience cry.

Now then (O yee visible Gods) receiue your charge from *Iehosaphat* his mouth, *Take heed, the iudgement is Gods, not mans*; hee respects no persons, receiues no gifts, God is the substance, you but lines and the superficies, which moues onely as the body moues them: you must receiue your charge from him; what God saith, you must say; what hee doth, you must doe; what hee abhorres, you must shun: hee respects none, nor rich, nor poore, nor friend, nor foe; no more must you: he receiveth no gift, by himselfe, nor his man *Elijah*, nor his mans man *Gebezie*, without distaste; no more must you. Looke vpon him your Iudge, vpon your age, (your confidence as well as *Solomons*) vpon your oath, which is so strict: looke vpon your Conscience, and let the peace thereof be your friend, gold, siluer, all, as *Aussen* speaks. And so if you doe, we proclaime another Assises, and doe you to vnderstand for your encouragement, that if you can say with Saint *Paul*, *I labour* (still labour) *to keepe conscience* (my owne Conscience) *void of offence*, (all offence) *towards all persons, in all causes*; you shall haue *Pauls* boldnesse before men, his comfort in death, his honour after with men, euer with God, before, at, after that his Assises to be held by his Son, before two worlds

^a Chron. 19. 7.

^{In} Psal. 36.

of men, and millions of Angels.

Now, O thou who art the God of gods, and
Judge of men, fasten that in our hearts, which
thou hast spoken to our ears: and give judges,

Iustices, Iurers, Preachers, Tutors,

all, grace to practise what thou

hast taught; that so having *Paul's*

Conscience in life, we may

have *Paul's* comfort in

death, &c.

FINIS.

*In rest of this exercise
Judge*

S. PAULS
CONFIDENCE

DELIVERED
IN A SERMON
before the IVDGES
of ASSISE.

By Robert Harris.



LONDON,
Printed for JOHN BARTLET, at the gilt Cup in
Cheape-side, 1628.

CONFIDENCE

IN A L L R M O N



Printed for John Baskett, and sold by the
Commissioners of the



S. PAULS CONFIDENCE.

ACTS 24. 16.

*And herein doe I exercise my selfe to haue al-
waies a Conscience voyde of offence to-
ward God, and toward men.*

THe words read were vttered by *Paul*; the place where, was 1. Cæsarea, 2. the iudgement hall: the time when, when *Tertullus* the Orator had made a bitter inuectiue against him; the manner how, by way of Apologie and Defence, being deeply slandered. The order of them is thus: 1. hee
A 2 wipēs

wipes away the Lawyers aspersions in particular,
 2. giues account of his life in the generall.
 And here (for here lyes our businesse at this time)
 he doth two things, 1. he giues vs a summe of his
 Faith, *verse 14. 15.* 2. of his Life, 16. In point
 of Faith and Profession *Paul* and wee agree, in
 Life & Practice we are far wide; & therefore we
 will dwell vpon that this houre. This verse then
 containes the brieft and map of *Pauls* life; where
 first note his action (*exercise*) Secondly, the sub-
 iect of it, *Pauls* selfe. Thirdly, the obiect of it,
his conscience. Fourthly, the end of it, to haue
 it voyde of offence in all cases, towards all per-
 sons.

For the First, *Paul* doth, as *Salomon* bids him,
 set his bones to worke, and all his strength. Time
 hee neither idles nor sleights, but vses both dili-
 gence; skill and constancy together; for all these
 are wrapt vp in his word.

For the Second, He thought it best husbandry
 to till his owne ground; best policie to bee wise
 for himselfe, and to keepe home; and therefore
 he takes himselfe to taske, and becomes his owne
 Physitian.

And in the third place, because tis as good doe
 nothing as nothing to the purpose, he makes
 choyce of a good subiect to worke vpon (*consci-
 ence*.) *Conscience* is a thing much talked of, but
 little knowne, and yet lesse practised than vnder-
 stood. I meane not a schoole Lecture, or Philoso-
 phicall

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phicall Discourse; yet must I expound my Text. *Conscience* is considered two wayes; one way by Philosophers, another way by Diuines. Philosophy and naturall Learning bring vs thus farre acquainted with the nature of *Conscience*: i. the Masters hereof (for the most part of them) make the soule a building consisting of many roomes, some higher, some lower, whereof the highest is the vnderstanding. This vnderstanding is either speculatiue, containing some generall notions and principles of truth; or practicall, containing the like principles and axiomes of good things: for at the first there were (nay still there are) some generall principles, belonging partly to knowledge, partly to practice, left in the soule of man. Now to this latter, belongs (in their iudgement) *Conscience*, whose office is to reason and discourse; and therefore belongs to the vnderstanding: And its worke lyes about that which is good or bad, at least doable; and therefore belongs to that part or respect of the vnderstanding which is termed practicall.

In this, there is considerable, 1. the nature, 2. the working of *Conscience*. The nature; so they conceit of it, as of a naturall facultie in the vnderstanding onely or chiefly. For the working, it accomplishes its owne operations, and drives them to an issue by discourse, thus; That which I would not haue done to mee, I must not doe to others: I would not haue wrong done to mee;

A 3

therefore

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therefore &c. This conclusion, is a conclusion of *Conscience*; & for the premisses they haue in their distinct discourses seuerall termes: but of them enough.

2 For Diuines; We may distinguish them into two fourmes: i. some are pen men of holy Writ, some only of priuate bookes. These latter are not so attentiuē to the terme as to the thing, and therefore they call sometimes the power of so reasoning, somtimes the whole reason and syllogisme, sometimes each proposition apart, sometime the effect and consequent following such an application and conclusion, by the name of *Conscience*. But now come to the inspired Prophets and Apostles, and there the word is vsed (as other words of like nature in like cases are) two waies, 1. more strictly and properly, when it is ioyned with other faculties of the soule, as *Tit. 1. 15. 1 Tim. 1. 5.* In the first it is differenced from the minde, in the latter from the will. 2. More largely, when it is put alone; and so it stands for the whole heart, soule and spirit working inwardly vpon it selfe by way of reflexe. So the Hebrewes generally spake, making heart, spirit, soule, conscience, all one, especially the two former. So *Iohn* speakes in his first Epistle. Thus the word is here vsed, being referred both to God and man. *Pauls* conscience, heart, and spirit, sound one and the same thing in this place; the difference at the most is but in the manner of considering.

Cic. pro
Cluen. dixit
conscientiam
mentis nostra
&c.

Well

Well; what would *Paul* with his conscience? he would haue it *voide of offence*: he would goe an end in the waies of God, without halting, without stumbling; for thats his allusion. A wise Traveller, in a rough way, is loth to offend his foot, lest that offend him: *Paul* is the same for his conscience; by no meanes would hee wound that, lest that should wound him. Hence his studie to keepe his *Conscience voide of offence*: Offence I say, first passiue: whereby his spirit might be grieued; secondly, actiue: whereby his spirit might grieue either himselfe or others vnseasonably. This was his study, & thus inoffensiue & straight hee would bee with all persons (*God and Man*) so that his *Conscience* should not bee vpon him for faltering with either, and (in all cases, by all means, or at all times) as his words may indifferently bee construed. Thus liued *Paul* at last, who was so wilde at first: why should we despaire, hauing the same Chirurgian? But of the Words so much. Now for Instructions: your selues see many, let me commend the maine vnto you, and binde vp all in this one.

Doct. Christians must haue a speciall care of themselves, that they doe not in any thing offend their owne consciences. To keepe the conscience from offence and hurt, must be the taske of euerie Saint. Looke how charie a proude woman is of her beautie, a wise man of his eye, a weake man of his stomacke; so (and much more than so) should

should a Christian man be carefull of his conscience, of his heart. Will you precept for this? *Salomon* speakes home, *Pro. 4. 23. Above all watchings watch the heart &c.* That's the tower that commands, and Conscience is one of the Jewels thats there lodged. Will you example? One *Paul* is sufficient: Hee was once averse enough, but after conuersion (in point of faith) hee was all for Christ, (in point of life) all for conscience, *e. 23.*

Acts 23. 1. *Heb. 13. 18.* Will you reasons? There are enow
& 2 Cor. 8. 21. both for the one and the other, namely, for heeding, the conscience first; and each man his owne next. For the first, we will out of manie cull but two reasons.

Reas. 1. Giue the conscience content and rest, and it will pay thee a hundred fold, and proue to thee, (next to Gods Master) the greatest friend in the world: .i. the truest friend; whereas others are sometimes too short in reproofes, sometime in comforts, mutter and will not speake out, but thinke more than theyle say, and say more to others than to thy face; this friend Conscience (if thou deale friendly with it) will deale friendly with thee. This will round thee in the care, and say, This is well, howeuer it be taken; & therefore be not discouraged: this is naught, howeuer applauded or painted; it is stark staring naught, pride, hypocrisie, &c. therefore amend. Ah (brethren!) as no friend lyes so neere vs, and can sound vs so well as conscience, so none will deale so plainly
 vvith

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7

with vs, if we doe not offend it.

2 Conscience is the fastest friend in the world. Others goe and come, and stand as farre off, now at hand, now I know not where; but conscience is no starter, its neuer from our sides, out of our bosomes: it sides with vs, it sits with vs, it lyes with vs, it sleeps, it wakes with vs: & as it can say much from God and of vs, so it will if not offended.

3 The sweetest friend in the world. A good cheerfull heart (saith *Solomon*) is a continuall feast. Oh then a satisfied and pacified conscience, what is that? what ioyes be those which will carrie a man out of the earth, and make him say, Though I haue wife, children, friends, wealth, house, health, ease, honour, &c. after my owne heart, yet these are nothing to my contentments within? What ioyes those that will make one sing vnder the Whippe, at the Stake, in the Flames? Oh Conscience, thou hast a speciall gift in comforting, that canst make the patient laugh when the spectators weepe; and carrie fraile flesh singing and reioycing through a world of bonds, rods, swords, racks, wheeles, flames, strappado's! these ioyes be strong, vnspeakable indeed, this peace passing mans vnderstanding &c. *Phil. 4.*

4 The surest friend in the world. Other friends loue not to come to a sicke mans bedde side, or if so, they cannot abide to heare his groanes, to see a dead man, at the most they can but follow one to the graue: but Conscience will make ones bed in sicknesse, and cause him to lye

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the softer; will stand by him when he groanes, and doe him comfort; will hearten him vpon death, when its comming; and say, Thy Redcemer liueth; will whisper to him when departing; and say, Thy warfare is accomplished; will lodge the bodie in graue as in a bed; manne the soule to heauen, and make him able to looke God in the face without any terrour: So fast a friend is this, that when riches, husband, parents, friends, breath, life; nay, patience, hope, faith, haue left vs, in some measure, this will not leaue vs. And would not such a friend, a friend so true, firme, kinde, sure, be much made of? shall such a one be offended?

Reas. 2. The conscience offended becomes the forest enimie. The greatest friends are bitterest foes when once diuided: no wars to ciuill, to domesticall warres. The neerer the worse: and the conscience is neerer, and therefore (if an enemy) the heauiest.

Dan. 5. 5.

For this enemy is, 1. vnauoydable. Others may be kept off with strength, or put off with skill: but so will not conscience; no barres, no bolts, no bulwarkes, can keepe that from thy table, thy bed. *Belsazzar* may sooner keepe out ten thousand Medes, than one conscience: That will passe through all his Officers to his Presence; and in the face of his Nobles and Concubines arrest him, and shake him in despite of his securitie. Nor will this watchfull Officer be bobd with a bundle

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bundle of distinctions and evasions. When God sets it on worke, it marcheth furiously like *Isa*, and will take thee vp with his answer, What peace so long as thy whoredom and sins remain? As thers no respondent like conscience, so no objector like to that. A man may make a shift with a wrangling Sophister, with the Diuell himselfe, better than with his conscience. For no Diuell knowes that by me, which I doe by my selfe: And the conscience shall haue hearing when the Diuel shall not; for conscience is the Kings Sollicitor, and speakes for the great King.

2. This enemy is vn sufferable: it strips vs at one stroke of all other comfort. A sicke stomach makes one wearie of his bed, chaire, chamber, house, meats, drinks; yea, that meate that before much pleased, now encreaseth his sicknesse: So doth a sicke conscience; it takes away the relish of all naturall comforts, of all spirituall exercises and ordinances; and makes one a burthen and terrour to himselfe. 2. it fills one full of horrors and unhappinesse. A wounded spirit who can beare? the Stone, Goute, Strangury, who can beare? Yes, &c. But when the pillars are shaken, that which should beare vp all is wounded; when the heauens fight against a man, and a poore creature must wrestle with infinite iustice, power, &c. oh how hard is this? The wrath of a King is terrible, the rage of Seas, of Fires, of Lyons; but still here is creature against creature,

creature, weake to weake: but who knowes the power of Gods anger, *Psal. 90*? Who can stand before that consuming fire? not Men, nor Mountaines, nor Angels. The terrours of God and anguish of spirit casts the Diuell himselfe into a frenzie, and makes him mad; nay, a wounded spirit made the Heire of all things vtter his griefes in these sad termes (*My God, my God, &c.*) That which a thousand mockes, tenne thousand prisons and persecutions could not haue done; this one alone, when nothing else ailed him, was able to effect: and therefore good reason haue we to guard this part, and to giue our spirits no occasion of griefe. And for the first, these Reasons shall serue the turne.

Now touching the second. Euery man must keepe his own vine, and please his owne conscience. Why? Hold still whilest I poure in these Reasons, because I am in haste. 1. Tis fit that euery one should be best scene in his owne Booke: and tis a thousand pities, that in this bookeith age, this Book of Conscience is least studied. 2. This is a meare-stone that diuides the Christian and the Hypocrite. The Hypocrites knowledge runnes outward and fromward, the Christians looks inward and reflects vpon it selfe: the ones is science, the others conscience; the one loues to be doing with other mens consciences, the other with his owne. 3. Heres the triall of a mans wisdom. He that is wise (*saith Salomon*) will be wise
for

for himself, and, The righteous hath care of his owne soule. 4. This watching at home, keepes out pride, iudging in busines abroad, makes one quiet with others, tame in himselfe, low and base before God in his owne eyes. But wee must away. 5. He will bee a sorry Physician to others that hath neuer practised vpon himselfe in this kinde, &c.

Use 1. Heres matter of complaint and chiding. Itold you at first, that we ate of *Pauls* Faith, not of his Life. Tis true in this sense: *Paul* professed the truth of Christ, so doe we; hee called vpon Gods Name, so we; he gaue assent to the Word written, so we; hee apprehended a life to come and resurrection, so wee: But now *Paul* dwels not in protestations and speculations; but hee comes to practice, to *conscience*: here we leaue him. In this age, conscience is vsed as loue is: We spend all in words, and send it away in complements; we keep none our selues. we haue (our *exercises*) now; but they are exercises of bodie, of estate, of wit, of memorie, of learning, they bee not exercises of conscience. No sooner can you name the thing before some kinde of Scholars, but they are presently disputing, What think you? Is conscience an act, an habit, or a facultie, or the whole soule with its eyes inward? or what is it? They spend the time in defining it, rather than in refining and reforming of it. Hereof comes it, that when they are sent for to a sicke patient,

rent, they be as farre to seeke, as that Physician who hath read much, but practised nothing: and for the many; once mention conscience, and they will quickly put you by with a rude Prouerb, That conscience was hanged a great while agoe. Thus the terme is now growne odious, the thing it selfe a meere stranger. Certainly, tis few mens exercise to study conscience; their (owne) conscience. Indeepe Flyes are busie about others sores, & so is the world about others consciences. Euery one now is a master, nay one man is many masters. He will sit and keepe Court in the conscience of a thousand; Lord it ouer his brethren, his betters; iudging all callings, all professions, all consciences, but his owne. I will not spend breath vpon such as barke at all good, because they would haue none in the world. I wish that all the paines of some Professors were not spent in this; euen in rising others consciences, rather than their owne. Religion, religion is something else than a iudging of other men. After meate, the heate should repayre homeward; not flye as farre off from the heart and stomacke, as the body will beare it: and when we haue heard a Sermon of conscience, we should recoyle vpon our selues, with, What haue I done? or, What shall I doe? not looke vpon another, and carue all to him; much lesse flye vpon them who stand as farre off vs, as the King hath land. Oh men vnwise, who are more troubled with others diseases than their
own,

Lam. 3. 1.

owne; and more desirous of peace in their neighbours houses than at home. Well, *Paul* would haue beene sorry to see his neighbour suffer shipwracke: but yet hee is most chary of his owne vessell; lest that should dash and receiue some bruile: by no meanes would he haue his conscience offended. But our vpon such Christians as this age brings forth; feare of man, hope of gain, loue of honour, of ease, of fauour, will make them run over their conscience and all Gods mounds. Rather than the man will endure the frownes of his Master, the wife of her husband, the tenant of his Landlord, hee will lye, cousin, sweare, runne, ride, doe anie thing on the Sabbath: nay, for one pound, shilling, groat, penny, you may hyre a man to gash his conscience; so little care haue men of giuing it offence. But how farre stretches *Pauls* care? To all cases, to all persons. To all: To all certainly, at all times: first, towards God, secondly, towards man. Towards God: Marke this all yee Ciuilians, that cry out as *Nebuchadnezzar*, Dan. 3. of disorder, so yee of Conscience, What conscience, what conscience? when you are worst your selues. A good conscience must begin with God; you neyther begin nor end there. A mere carnall ciuill man is all for man, nothing for God: he payes men their owne, liues quietly and fairely to the world-ward, and therefore thinks himselfe a man of conscience. But what conscience is in this, to deale wel with the subiect
and

and not with the Prince? What conscience in breaking the first article of agreement betwene God and man; which is, to know him? What conscience, to dwell in Gods house and pay him nothing; to enter into bonds, and never thinke of payment; to smite God with oathes for mans offences; to steale away time from God, when hee hath giuen vs much? Shew mee a meere carnall ciuill man that makes conscience of the first, second, third, or fourth Commandement; of getting knowledge; of setting vp God in his house; of forbearing an oath; of keeping the Sabbath, &c. Verily, where there is no God, there can be no confidence: And such a man is without God in the world.

For the second, *Pauls* conscience reacht to men also. Let all Professors (as they wil be called) note this. A good conscience begins with God, but ends in Man. A conscionable man, as he must be a professor, hearer, loue of the Word, a keeper of the Sabbath, a zealous obseruer of the first Table: so must he be a peaceable, iust, sober, free, kinde, honest man, and deale squarely with all men. Thus it should be. But O times, O manners! now Profession is become loathsome; and, to say the truth, the behauiour of many is such, that it would make an vnsettled man call into question all Profession, all Religion, all Conscience almost. We talke of Conscience; but where is it? who makes conscience of his words? who

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who of his bargaines ? who of his place or promise ? Every man cries out of other : but who discharges his owne part ? Wee haue a saying in Gods Book, He that provides not for his kindred, is worse than an Infidell. What cares the rich if his poore kinsman starue ? We haue a precept, Husbands loue your wiues : What conscience is made of this ? We haue a commandement, Speak not euill of the ruler : Wee haue a charge, Doe good against euill : A charge, Toyle not to bee rich, Defraud not, Whisper not, &c. A command, Be rich in good workes : Fashion not your selues to the world : What shall's say to these things ? Is there a conscience at all ? Any certaintie in the Word at all ? Any heauen, any hell ? What doe we mean thus to slubber ouer matters ? If we beleeue nothing, meane nothing in good earnest, why doe wee dissemble ? why forbear we any thing ? If we be in earnest in one cōmandement, why not in all ? If in one thing, why not in euery thing, as *Paul* was ? He was still like himselfe, at all times, in all cases. We haue our reserved cases. One wil be a Christian, and a man of conscience : but hee hath his infirmities ; hee doth not loue his wife. Another will be your hearer : but hee must liue by his trade. A third will be your conuert, so you will helpe him to aboue ten in the hundred : the iust rate he likes not, it sounds like Vsurie ; but as much aboue as you can, with a good conscience. A fourth will giue something to a Preacher,

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vpon

vpon condition he may bear the Preachers purse, and bee his Farmor. A fifth will ride with you from morning to night; so hee may hold his finger still in other mens sores. Away, Hypocrites, away, make no more profession, talke no more of it, till you meane to be honest men; either shew vs *Pauls* conscience, or none. If you cannot reach this here; yet you must that there, *Heb.* 13.18. Desire to liue, &c. else there is no truth in you, no comfort for you, no heed to be taken of you; downe you will when a little prest, like a hollow wall.

2. All ye of *Pauls* Profession, vse this exercise, cease from others; beginne with your selues; trauell not so much for good houses, good liuings, good faces, good heads, as for good consciences; seeke not so much the fauour of the world, the countenance of Princes, as of your owne conscience. Here studie, here sweat, here labour to bethroughout blamelesse. Oh the peace of a quiet and well pleased conscience is great! the boldnesse of him that hath it, is great; he eats well, sleepes well, dwels well, liues well, hee is in much safety, hee can hold vp his face ioyfully before a world of accusers. So is not the vnconscionable: Euery bush is a man, euery man an enemy, euery lease an executioner. A sound of feare is in his eares, and the noyse of troubles makes him aske, Who can stand before a continual burning? As for libertie, thats lost: he must

not

not speak against others, lest they stop his mouth: he must bee a seruant to euery one, of whom hee would borrow a good word. For the purpose: Say a man be couetous; how must hee crouch to euery one for his word? how many apologies and excuses must he drop at euery doore? whereas a good conscience concludes, I haue done my best; and now let them say their worst, I will weare it as a Crowne. Well then, sith so many sweet things be bound vp in conscience, peace, comfort, courage, libertie; esteeme it highly, & resolute with *Paul*, I had rather dye than lose my reioycing this way. Lose it if you will not, take vp his exercise, and keep it from offence. Which that you may doe, I will shew you these things.

1. What it is to offend the conscience: 2. what be the degrees of this offence: 3. what the means whereby: 4. what the remedies: 5. what the letts in the vse of these remedies.

First, to offend the conscience, is to trouble the welfare of it. The foot is then offended, when the health of it is impeached, and the exercise of it hindered, that either it cannot stir at all, or not straightly, and with any ease. Thinke the same of conscience: the health of it stands in three; 1. in the clearenesse of it: 2. in the goodnesse of it: 3. in the liuelinesse and sensiblenesse of it; as tis in the eye: the clearenesse of it is double, 1. opposed to ignorance and delusion: 2. to hypocrisie and falsenesse. The goodnesse of it stands

in the quietnesse and peace of it : And thereto is opposed, 1. a troubled conscience, and, 2. a benumbed conscience. The tendernesse of the conscience, is its quicknesse in apprehending its owne estate, and iudging of its owne doings : Whereto is opposed 1. a sleepey, 2. a dead and seared conscience. When any thing is done or left vndone, whereby the clearenesse, quietnesse, or working of the conscience is any way impeached, then conscience is offended.

*V. notes on
Prem. 18.*

Secondly, the degrees of these offences are diuers, as a man may more or lesse wound his foot against a stone. 1. there is a tempting of the conscience: when a man vnresolved of the lawfulnessse of a thing, ventures vpon it as vpon meat neuer tried before : 2. a wounding of the conscience : when a man for feare, hope, &c. doth a thing against knowledge : 3. a killing of it: when he trades in knowne sins, of purpose to paue and brawne his conscience.

3. The meanes, whereby the conscience comes to be offended, is double: 1. when we are wanting to it : 2. when wrongfull to it. Wanting, when we doe not watch and saue the conscience, as we doe the eye from dust. 2. When we do not speedily looke to wounds, if any. If any thing breed in the eye, it may soone be lost : The conscience is a vessell that must bee washt daily (as dimme eyes bee) and that by Repentance and Faith.

3. When

3 When wee doe not establish the heart and conscience. A weake childe soone stumbles, vnlesse vpheld; so conscience. This must be vpheld first, by grace, secondly, by conference &c.

2 Wrongfull to it; 1. when wee hinder the worke of it: for euery thing delights in acting its owne operations: 2. when we force sinne vpon it against light of nature or grace, especially grosse sinnes.

4 The remedies: 1. Pacifie it; not by dawbing &c. but by Gods meanes. 1. The sinne offending must be reuerfed; as meate that will not be digested: it sticks as an arrow in the flesh, that must be pluckt out by repentance and satisfaction. 2. Christs blood applyed, the onely salue for a sicke soule. 2. When reconciled, peace must be maintained. Here take these rules: 1. do nothing wilfully against conscience; 2. nothing doubtfully when resolution may be had; 3. nothing blindly: for meat vnwittingly taken, may after trouble.

5 Thus you see directions. To the end that you may practise, remoue 1. letts, which are of two heads: 1. want of will, 2. want of skill. The first arises from three wants; 1. of faith, as if the course were vnprofitable, 2. of loue to Gods truth, man, &c. 3. of truth and vprightnesse: wee had rather be hypocrites than otherwise &c. See all, 1. Tim. 1.5. 2. Want of skill; which arises 1. from want of vnderstanding the Word, 2. want

of experience, 3. want of exercise &c.

Then sith in this vessell (Conscience) lyes all our treasure, faith, life it selfe, &c. therefore preserve it well, get ouer all difficulties, helpe faith, loue, truth &c. vse all meanes &c. follow *Paul* till thou canst say with him, I desire to keepe a good Conscience.

3. Apology for such as stand vpon Conscience. These are the worlds fooles; but tis no matter, they are Gods iewels and delight: and when they stand, as *Paul*, before the iudgement seat of man, nay of God, they shall finde a good conscience a better brest-plate and buckler than a world of wealth. Onely be sure of this; 1. that tis conscience. There be two things in the world that look a little like it, but are not conscience: 1. Custome, which breedes in blinde men, Popish persons, and most vnregenerate men, who haue had good breeding, a kinde of trouble and regret; which is no more conscience than the aking of the stomacke when it wants its set meales. 2. Preiudice and conceit, when a man vpon some presumptions and probabilities hath pitcht vpon a conclusion, (eyther for or against a thing) and will not be removed. True Conscience differs from both these: For first, that knowes it ground; secondly, that ground is some Scripture: which because it may bee haply mistaken, therefore conscience is euer teachable, as willing to heare as to speake, to lay downe as to take vp an opinion. Not so the other:

ther: they are violent if opposed, and every man that thinks not as they thinke, wants iudgement, or truth, or both. 2. This conscience must bee cleere towards God and man, and haue both it eyes. What hath the hypocrite to doe with conscience? A man of conscience must and vsually will be sureable and throughout orderly; though I doubt not, but that there is a partiall hypocrisie, as well as ignorance in some men at all times, and in all men, euen in Saints, at some times. 3. It must be our owne conscience, as *Paul* here speaks: and fourthly, to make an end, a good conscience must bee qualified as is heavenly wisdom (for this is a great part of it,) How is that? *St. James* shewes it, *chap. 3. 17.* 1. pure in it selfe, 2. peace, towards others and it selfe, 3. moderate, and not exacting extremities, 4. teachable and easie to be perswaded, 5. pitifull and helpfull every way. And as it must haue these excellencies, so must it bee voyde of partialitie in causes and persons, and of hypocrisie betweene God and it selfe. And hee that hath such a conscience; or labours for such with *Pauls* exercises, shall hold out his profession, and hold vp his face, when a thousand others shall blast and wither.

FINIS.